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Commonweal

Teilhard de Chardin

The Phenomenon of Man

Two Views by

John Whitney Evans and Robert Francoeur

A Time for Planning

by John Brophy

THE LEOPARD . . . . . by Richard Gilman
DEUTSCHER'S GREAT CONTEST . . . . . by Martin Peretz
LITURGY AND CONTEMPLATION . . . . . by Philip Deasy
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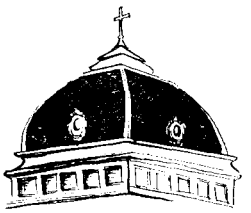

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SIXTH YEAR OF PUBLICATION

week by week

WHEN IS AN ISSUE?

THE RELIGIOUS issue in the Presidential campaign has been pretty thoroughly worked over in the past few months, and we for one are not sorry to see it drifting off the front pages of the public prints. Even as it drifts, however, it would be a mistake to think that "the religious issue" is in any real danger of becoming a journalistic hasbeen, no matter how well merited such a fate might be.

Anyone who had made this mistake might have been set firmly to rights by a recent issue of the *Christian Century*, the well-known "undenominational" Protestant weekly. The editors of the *Christian Century* managed to revive at least their own interest in the religious affiliation of Presidential candidates by printing, in the same issue, a curious article, an editorial disowning the article and another lengthy, self-contained editorial, all on the subject of religion and the Presidency. The conclusions to be drawn from these three treatments of the subject are necessarily a little vague, since they make quite different and even contradictory points, but their total impact makes at least one thing clear, and that is the conviction of the *Christian Century*'s editors that the religious affiliation of a Presidential candidate is an issue to be kept alive.

The curious article we referred to is by Warren B. Martin, chairman of the religion department at Cornell College, Iowa, and bears the provocative title "Weak Christian: Strong President." Professor Martin presents his bombshell in the first paragraph: "the presidential aspirant's religion is not an issue, whatever his church affiliation, so long as he is predictably nominal in his faith, but it becomes a relevant and divisive issue whenever the candidate shows himself to be devout in his faith."

As an epigram, this statement contains a certain measure of shrewd sociological insight. It has the surprise and the satiric thrust of the paradox as employed today by such cultural commentators as Mort Sahl, whose barbs are even more pointed. But it is, of course, no more than that.

MORE surprising than the epigram itself is the fact that Professor Martin and the editors of the *Christian Century* seem to take it in complete seriousness. For the space of two pages, author Martin devotes himself to an earnest exercise in transparently bad logic: intolerance is the frequent concomitant of deep religious faith; our society requires that the President be tolerant; therefore, a President cannot be a man of strong religious faith.

This piece of reasoning is followed by references to the ideas of Reinhold Niebuhr, Max Weber, Camus, Kierkegaard and others, which are used to develop a naively simplistic conclusion—hardly in accord, incidentally, with the conclusions of the thinkers who are cited—that the truly religious man must find it impossible to act in our modern morally complex age.

The editors of the *Christian Century* felt constrained to dissociate themselves from their contributor, apparently, and do so in a long editorial which is as curious as the article which provoked it. The editorial, "Nominal vs. Vital Faith," disposes of Professor Martin in one extraordinary sentence: "We sympathize with his respect for competence in politics but cannot accept his implication [sic] that vital faith necessarily constitutes an insuperable obstacle to such competence." The rest of the editorial, which makes no further mention of Professor Martin and his "implication," is devoted to a book about the religion of Abraham Lincoln.

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The other editorial, "Religious Affiliation," is no less peculiar. Most of it is given to a refutation of the idea that a man's religious faith is of no importance in the determination of his fitness for public office. In the course of this refutation, however, the editorial sheds no light at all on how and why the faith of a candidate might be significant; the denial of the opposite is taken for proof of the editors' own unqualified proposition: that religious affiliation is a legitimate factor in the choice of a President.

Not unexpectedly, Senator John Kennedy's words and actions are in the course of the editorial represented less than sympathetically—or even justly: "Mr. Kennedy is a Catholic who has repudiated so many of the official positions of his church that he has been attacked repeatedly in the Catholic press." But Vice President Nixon fares no better in this regard: "Mr. Nixon is a Quaker who works at Quakerism so little that he could be a naval officer in World War II." It is almost funny that after all this—laced as it is with its passing distortions and oversimplifications and carrying the refrain, "Protestants will and should take the religious affiliations of candidates into consideration"—the editorial concludes with a declaration of open-mindedness on the subject of religion in politics: "What has been said up to this point is based on the belief that the issue of religious affiliation does carry weight in American political life and will do so in the current election. Later we must ask: Should it carry weight, and if so, what kind?"

What the *Christian Century*'s answer to that question will be rouses little suspense, we are afraid. Its three-part grappling in this issue with the question of religion in politics adds up to a discouragingly unhelpful total: an article which solves the Christian's conflict with the world by urging him to abandon the world, a one-line denial of this solution, and a lengthy insistence that somehow, in some unspecified way, to some unspecified degree, it is proper to decide one's vote on the basis of a candidate's religion.

This, it seems to us, is something less than responsible journalism. It adds nothing to an understanding of the problem it insists on keeping alive. If it accomplishes anything, it supports a non-rational, "felt in the bones" kind of conviction, a "there's something here I can't put into words" feeling, about people or races or religions, which is nearly always the cloak for blind, unthinking prejudice.

The editors of the *Christian Century* expected their "balanced and, we trust, fair discussion of religious aspects of the 1960 political scene" to provoke "spirited rejoinder." We are not sure if this is really a rejoinder, but we do know that it is not spirited. In fact, the word which comes to mind to describe our response would be its antonym—*dispirited.*

SANCTIONS AGAINST TRUJILLO

IN ITS elation over the welcome decision of the Organization of American States to apply diplomatic and economic sanctions against the dictatorship of General Trujillo, the New York *Times* goes rather far in its general appraisal of the political complexion of Latin America. In stating that "everywhere in the hemisphere except in the Dominican Republic and Paraguay this old-fashioned caudillo-type dictatorship has been overthrown and left behind," the *Times* tends to give the impression that political democracy flourishes elsewhere on this side of the Atlantic. Several of the most notorious dictators have indeed departed in recent years, and genuine political democracy continues to be a Latin American ideal, but authoritarianism of various sorts still exists in a number of countries in this hemisphere.

Moreover, it seems to us a mistake in emphasis to view the sanctions decreed against the Dominican Republic primarily as an expression of vehement opposition toward dictatorship itself. General Trujillo is extremely unpopular in a number of Latin American countries, but that alone would have been insufficient to bring about the joint action agreed upon in Costa Rica by the Foreign Ministers of the American States. It was intervention in a military uprising and the attempt on the life of President Betancourt of Venezuela, laid to Trujillo agents, that led to the O.A.S. condemnation. Diplomatic relations with the present government of the Dominican Republic are to be broken off by the signatories, and economic sanctions applied—all intended to bring about the fall of the thirty-year Trujillo regime.

This is a remarkable step on the part of the Organization of American States, an indication that it is coming of age. O.A.S. is a grouping of neighboring countries designed for their mutual aid and protection; it must not be forgotten that the nations of Latin America refused to approve the U.N. Charter until provision had been made for this regional organization they have long had in mind. The decision on Trujillo is a demonstration of what concerted international action of those

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directly concerned can do in the interests of "the peace and security of the hemisphere."

THE POWERS TRIAL

DESPITE THE FACT that it held, or at least shared, the world stage for a short time, the trial of U-2 pilot Francis Gary Powers was oddly anticlimactic. Almost all the political excitement had preceded the trial: the shooting down of the U-2; the clumsy, contradictory reports of U.S. officials; the Soviet announcement that Powers was alive, had been captured and had confessed; the accusations and defenses; the summit and its pitiful collapse. All this preceded the actual trial. Try as they would, in their efforts to attain effective worldwide propaganda, the Soviet government found it difficult to lift the trial above the personal, almost familial, level it achieved.

There was little question of the part played by Mr. Powers. The main question for most people was how he would be tried, how severe would be his sentence. Fortunately for Mr. Powers, the interests of prosecutor and defendant coincided; both were happy to place the major responsibility on his superiors. Although President Eisenhower and Senator John Kennedy dutifully declared the ten-year sentence imposed upon Mr. Powers to be severe, most observers were pleased that the sentence was no heavier.

We have not, of course, heard the last of Mr. Powers as an agent of American espionage. The Russians will continue to invoke his name at appropriate intervals. But his propaganda value is on a steady and rapid wane. Aside from the damage inflicted upon our espionage service by the capture of Mr. Powers, the major effect of the entire incident is, probably, that it alerted many surprised people to the grim demands of the cold war and increased their sophistication—and skepticism—about official acts and pronouncements.

CONGO AGITATION

THE PROMISE which marked the dispatch of U.N. forces to the Congo is falling far far short of fulfillment. From the start certain major obstacles were plain enough. The lack of preparation for self-government, and in the necessary technical proficiency, was convincingly laid at Belgium's door. Even with the most wholehearted local cooperation, the U.N. task of helping set up a viable new political entity there would have been immense. Fierce tribal rivalries exacerbated by the artificial division established and maintained by the Belgians in the Congo for their own administrative purposes compounded the problem. The determination of the highly productive province of Katanga to secede, or at least hold out for a loose Congolese federation that would not serve as a drain on that province's substantial revenues, tended to dwarf all other immediate difficulties.

All this contributed toward intensifying the problem. But when Patrice Lumumba embarked on his present course of constant agitation and harassment on top of all these obstacles, he put the whole project in extreme jeopardy. It may be said that the Congo leader finds himself under serious impulsions. His authority even outside of Katanga has been strenuously contested. A few observers believe that Lumumba's belligerence is paying off in that he has seized the spotlight and kept it from his rivals for the Congo leadership. It is not yet clear whether his truculence is paying him dividends as far as the leaders of other African countries are concerned.

Lumumba's countrymen rally to scare after scare about Belgian troops and Belgian spies returning. Many are easily persuaded that Katanga disaffection is simply an outright Belgian plot. With their consciousness of tribal relationships they agree that Swedish U.N. representatives are identifiable with Belgium because of Astrid's marriage to Leopold some years back. The fact that some Belgians put on U.N. armbands for protection's sake before institution of the present U.N. forces, identity card system tends, in an atmosphere of turmoil, to make the Congolese suspicious of all white men and has led to some rough manhandling of Canadian troops.

In his efforts to stand forth as the real leader of the Congo, Lumumba has done his best to fan the flames of racial hatred and further kindle the resentment harbored from colonial exploitation. His enmity against the Church on the grounds that it is an agent of Western colonialism is outspoken, although Catholics comprise a third of the population of the former Belgian Congo. His representative at the U.N. called for an advisory council for the Congo made up wholly of Afro-Asian representatives, and the Soviet Union backed him up. Opposition in the Security Council led to a withdrawal of this propaganda in the end. But in any case Lumumba has developed a racism of his own quite as virulent as its Western counterpart.

That the Congolese leader should continue to pursue this heady and inflammatory course regard-

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less of the effect on the U.N. or the risks to the peace of the world can be partially ascribed, perhaps, to extenuating circumstances. But the same can hardly be said for the Soviet Union, his principal supporter and abettor. In backing and encouraging Lumumba at every turn—if not actually giving him detailed instructions—the U.S.S.R. is doing its utmost to thwart the mediating influence of the United Nations; it is fishing in these troubled waters in a manner that might well lead to a war of unknown dimensions. The Soviet Union has consistently demanded that U.N. troops actually subdue Katanga. Its repeated attacks on Secretary General Hammarskjold and the zealous way in which he seeks to carry out his U.N. mandate can only be aimed at the prestige of the one worldwide political organization now operating in a world of thermonuclear weapons in the interests of peace.

There are many sorry aspects to the worsening of the Congo situation, which might even lead to a descent of Lumumba armed forces upon Katanga. Few are more lamentable than the efforts to thwart the U.N. mission. Despite all attending difficulties, here is a chance of setting a historic precedent, in which a truly international force would help to keep order so that, with outside economic and technical aid, a newly emerging people could in time find and establish itself.

THE OPENING CATHOLIC GHETTO

SOME WEEKS ago we commented on remarks attributed to Monsignor Irving A. DeBlanc in which he allegedly called for a "Catholic Ghetto" and suggested that Catholics avoid having close associates who have different religious beliefs. Since then Monsignor DeBlanc has denied making the extreme statements attributed to him and has stated his true position. "I personally believe," he said, "that devout, intellectually strong Catholics can have close associates among those not of their faith. But Catholic families which are lukewarm in their faith cannot expect to preserve it long if close family associates, Catholic or non-Catholic, are divorcees by design and proud public subscribers to artificial birth control," he said.

For, he added, "this cultural pattern, so widely accepted by many non-Catholics, may too easily rub off on less devout and intellectual families. Families should associate closely with families worthy of imitation."

As for the term "open ghetto," he used it to mean that "Catholics would have to be cohesive to maintain their culture. They must be 'open' to the community, 'apostolic,' 'missionary,' 'a school of love wherever they live.' " To infer that this meant Catholics should not associate with non-Catholics was to distort his meaning.

These statements are quite different from those initially attributed to Monsignor DeBlanc in most of the press and we are glad to help in the clarification of his real position. This "open ghetto" bears little relation to that which we previously rejected. Indeed, in a letter published elsewhere in this issue, Father Dennis Geaney tells us that to be against the "open ghetto" as we understood it was "like asking us to be against sin." We must admit that we are shameless about being against both sin and the "Catholic ghetto" as it was first defined.

Nevertheless, we fully agree with Father Geaney that Monsignor DeBlanc was addressing himself to a real problem. Indeed, Father Geaney displays unconscious irony when he states that the editors of The Commonweal do not seem to recognize the problem—"How is the lone Catholic without withdrawing from society to preserve and witness his Catholic ideals in a complex and changing society where there is pressure at all times to accept majority values?"—since the editors are engaged in doing what, according to his own definition, members of an "open ghetto" can best do.

But if Monsignor DeBlanc addressed himself to a real problem, Father Geaney has emphasized only one aspect, an aspect that is important and which demands attention, but an aspect that runs little risk of being overlooked. The increasing numbers of Catholics who are engaging in face-to-face dialogue with other Catholics is indicative that this aspect is not wholly neglected. The other aspect of the problem does not, possibly, concern those "Catholics who are lukewarm in their faith," of whom Monsignor DeBlanc speaks, or the "rank-and-file Catholic" Father Geaney mentions.

The other side of the problem is that faced by informed, intelligent Catholics who have come to some terms with the secularized society in which we live. They have come to terms not by way of compromising their own principles, but by accepting what is best in our present society, by questioning what is of doubtful and uncertain value, and by opposing their own beliefs and attitudes to those they regard as mistaken. There is, in their relation to the society of which they are a part, an exchange, a real communication. Although such Catholics clearly regard themselves as part of a Catholic community, it is difficult to regard them as part of any Catholic "ghetto," open or closed.

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The Phenomenon of Man

Two views of the meaning and importance of Pere Teilhard de Chardin's controversial work

Dilemmas and Limitations

by JOHN WHITNEY EVANS

THE REVIEWS AND comments offered by Catholics upon the appearance of *The Phenomenon of Man* have tended to agree, in the main, on several points. First, Père Teilhard was a pious and loyal priest, zealous for the eternal welfare of the souls of his fellow intellectuals, and obedient to his superiors in the matter of publishing his thought when it broached matters beyond the immediate scope of science. He was also a first-rate naturalist whose accomplishments in geology, paleontology, and anthropology won him international recognition. Further, this devout and brilliant man was likewise endowed with an extraordinary power of insight and a compelling gift for expression. Finally, his soul was crowned with courage, a dogged patience and an unflinching bravery that enabled him to confront positivists with the supra-sensible implications of their findings, while, at the same time and from their same constricted perspective, he challenged theologians because of their indifference to the vital happenings in the world of science. While I agree whole-heartedly with these views, I would like to explore briefly and raise some questions about some philosophical and scientific ramifications of Père Teilhard's thought.

We must remember that it was on the confining level of the phenomenologist that Teilhard wrote this, his major book, restricting his view of reality to what could be seen, as Sir Julian Huxely puts it, *sub specie evolutionis,* to what he could involve in a coordinate system of space and duration. Hence, he pleads at the outset, "please do not expect to find explanations of things here nor a metaphysical system." It is his purpose "to see . . . not to explain"; his are to be "purely scientific reflections."

One can immediately object that since he hopes to write of "the *whole* phenomenon of man" he has set himself an impossible task. Such a venture, involving as it does earth, man and his thought, God and destiny, moves far beyond the further horizon of phenomenalism. Thus, though Teilhard wants to leave "ample room for the most far-reaching speculations of the philosopher and theologian," it is not surprising that he himself has hedged at his own stated limits and has offered more than a mere inspection of reality. An analysis of what he says about consciousness and evolution will indicate the problem he has raised.

Consciousness, says Teilhard, is to be found not only in "every kind of psychism, from the most rudimentary forms of interior perception imaginable to the human phenomenon of reflective thought," but also in "every corpuscle, even . . . those whose complexity is of such a low or modest order as to render it (the psyche) imperceptible." So panpsychic is the cosmos, he says, that "a critical change in the intimate arrangement of the elements [of the cosmos] induces *ipso facto* a change in the nature of the state of consciousness of the particles of the universe." Quite obviously, it is one thing to observe that all the elements of the cosmos, from the most infinitesimal to the most immense, exist and act as if they were strung on a single vibrant web of Reason. It is quite another thing to imply, as Teilhard's language does, that the atoms and molecules of the barysphere and lithosphere actually are conscious in the same way as the members of the noosphere or biosphere; or even to suggest the simplism that Reason is physically present in all things.

TEILHARD'S notion of consciousness receives a fuller development when he writes of evolution. Evolution is "psychism seeking for itself by means of different forms"; in the case of the primates "evolution went straight to work on the brain" and "instinct perceived itself in its own mirror." Finally, near the term of the process, "man discovers that he is nothing else

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than evolution become conscious of itself . . . looking at itself and reflecting." While seeming to speak of evolution as if it were an entity existing in its own right, Teilhard is aware that a process by its very nature is not a being in itself, but, rather, is a partial something progressively becoming an entity, for he explains that what is termed "evolution" is drawn onwards towards fulfillment by the "Omega Point," "the *Prime Mover ahead.*" Furthermore, he seems to say that since any goal must be desirable and comprehended as such, it follows that the particles of elemental matter already have some sort of awareness of the transcendent culmination he so stunningly describes: "from the grains of thought forming the veritable and indestructible atoms of its stuff, the universe . . . goes on building itself . . . until the noosphere will reach collectively its point of convergence."

In the instances cited here Teilhard is, to be sure, employing poetic expression, and the delicate strands he has woven ought not to be too rigorously dissected by the keen instruments of logic. But the point at issue remains: here is more than just "seeing," more than simple investigation; there is something beyond just "a coherent order between antecedent and consequences." One can sense beneath this tangled matting of conceptualization the jutting presence of hard metaphysical concepts; they are interwoven, overlaid, and obscured by biological formalities, but they are there nevertheless.

Teilhard has warned us that a type of philosophizing is inevitable. He indicates that Poincaré, Einstein, Eddington, and any great scientific mind that has attempted to set down a serious world view, seems to attempt to explain the total universe. But, he insists, theirs is not a "metaphysics," only a "hyperphysics," only the impression of offering a complete explanation. It is here, then, at this critical point of synthesis in its embryonic state, that phenomenalism can grow subjective. It was Poincaré himself who classified mathematicians according to psychological types in an attempt to show that even in this most exacting of mental disciplines, the logic of one theorist might possibly offer little appeal to one of a different temperament.

This interesting observation is brought out strikingly, as J. W. N. Sullivan notes in *The Limitations of Science,* in the case of Eddington and Einstein. Judging their hypotheses regarding the reduction of electromagnetism to the laws of geometry on purely scientific grounds, there seems to be no choice between them. But Einstein, while he could not disprove Eddington, did not like his theory, and Eddington regarded Einstein's hypothesis as a matter of taste. The issue grows even more tantalizing in the light of evidence now at hand which indicates that Einstein's concept of the One God supplied the impetus that urged him on in his final attempt at a single set of field equations to explain all physical law. Only such a universe would be worthy of God, and only such an explanation would be worthy of his monotheism.

So also does Teilhard speak of a "partially suprarational intuition." And in his case the subjectivity of this pre-philosophical synthesis is all the more intensified. The phenomenon being dealt with is the most elusive and challenging of all. The man dealing with it is at once a thorough-going naturalist, a philosopher and theologian, and a priest of God *in aeternum.* His intuitive spark (a germinal world view already somewhat conditioned in him from boyhood, says Olivier Rabut in his *Dialogue avec Teilhard de Chardin)* was fanned into a brilliant, penetrating, fusing flame by the spirits of Heraclitus, Anaxagoras, Butler, Bergson, the Huxleys, Augustine, Thomas, John, and Paul. It was a light which flashed across a panorama far broader and higher than he could actually see through the narrow limits of his phenomenalistic aperture. He senses and glimpses more than actually enters the eye, and he relates to us more than he really sees. His thought is impelled by a greater force than that which arises simply from "the logic and coherence of facts." Contrary to what he says, Teilhard is more than simply a naturalist arriving at conclusions that one commentator has described as "transparently Christian."

HERE, INDEED, is underlined for us one of the classical dilemmas which emerges from Teilhard's work. Man is greater than any science. He will be satisfied intellectually only when he has in some way unified the truths presented to him from all levels of truth-seeking. One of the fundamental weaknesses of Teilhard's book (one of which he was undoubtedly aware) is that no matter how qualified a man may be as a scientist, unless his "hyperphysic" becomes a true synthesis—more than a vision, a coherent seeing and assimilation within the mind of the truth that is in things as discovered by more universally conceived and applicable postulates than are available on the level of phenomenalism—he will necessarily be vague, perhaps incorrect, and, in any case, beyond verification.

Another aspect of Teilhard's book, and one which could conceivably undermine his presumed intentions, emerges from an inspection of his intuitive view. Michael Polanyi, speaking as a scientist, pointed to this when he wrote of *Phenomenon:* "a text that is so ambiguous that people whose views on its subject matter are diametrically opposed can read it with equal enthusiasm cannot be wholly satisfying." Olivier Rabut has gone to some length to substantiate his claim that Teilhard permitted his presuppositions to vitiate much of his effort at a scientific explanation of the evolutionary process. Likewise, the late Rémy Collin, taking serious exception to Teilhard's assertion that evolution is no longer merely a hypothesis but has now become "a light illuminating all facts," recalls that of all the

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theories of scientists, those attempting to assess the fact of an evolutionary process have been most colored by the subjectivism of their founders.

To illustrate what he regards as a more balanced approach to the issue, Collin refers to the final biological *summa* of Lucien Cuénot, whom Teilhard described as "a master in this field." "After sixty years' study as an evolutionary biologist (for such he always was)," writes Collin, Cuénot "still felt the great weight of uncertainties," and divided his heavily documented work into two parts, "the known facts and the uncertainties." Collin pleads for the scientist not to lash his science too feverishly, and thus gallop off down the dusky byways of fancy and myth. Such a limitation was also advised by G. G. Simpson, proponent of the diametrically opposed materialistic-mechanistic view, when he wrote that "the origin of the cosmos and the causal principles of its history remain unexplained and inaccessible to science."

By way of concluding these reflections on Teilhard de Chardin, let us think back to the fifth century before Christ, when the later Ionian cosmologist, Anaxagoras, theorized about the nature of matter, the problem of change, and the formation of the world. For him, the world was made when Mind moved through a conglomeration of particles and incomplete, gross bodies to produce an ordered cosmos. Aristotle later pointed out that his perceptive predecessor had not given Mind its full role in the process, for though he had spoken of it as if it were supra-sensible, he had actually reduced it to a material element, did not permit it to act as Mind, and hence was guilty of having introduced a *deus ex machina.* A similar charge is applicable to Teilhard, who is vexed by the same problem of change and who solves it by an intuition of similar scope. But the parallel can be drawn even further, for the Philosopher paid a tribute to the daring Ionian, words which seem applicable also to Père Teilhard: "He seemed like a sober man in contrast with the random talk of his predecessors."

A Call to Greatness

by ROBERT FRANCOEUR

THERE HAVE BEEN many strange cyclic repetitions in the history of man's thought, but few of them hold as much importance for us as the ascending cycle of human thought on our world during the past two hundred years. Scientific evolution was first propounded by a scientist and a Catholic in 1809, when Jean Baptiste Lamarck published his *Zoological Philosophy,* the first "complete" scientific study of evolution. In 1859 the religious world was shaken by the publication of the *Origin of Species.* While Darwin was not an atheist, Haeckel and Huxley defended Darwinian evolution from an atheistic vantage point, and it was initially rejected and feared by many religious spokesmen. It remained for Henri Bergson in his *Creative Evolution,* some fifty years later, to rediscover the spiritual, to emphasize its greatness, to illuminate its role in evolution at a time when it was fashionable to reject anything spiritual.

Almost fifty years later, and like the intellectual offspring of Bergson, we have been offered *The Phenomenon of Man* by Pierre Teilhard de Chardin. Though the *Phenomenon* is the longest and most important of Teilhard's writings, it can give only an incomplete picture of the whole man and his thought.

While much has been written about Teilhard in the past two years, it will be impossible to determine his real importance until we celebrate the centennial of the *Phenomenon* as we did with Darwin's work this past year. But such an awareness does not relieve us of the responsibility of trying to evaluate Teilhard now, at least tentatively. Just what is his call to greatness? Where does his genius and originality lie?

The word "vision" is most descriptive of Teilhard's thought, for he was one of those rare men who combined the attitude of the scientist with the visionary qualities of a mystic and the warmth of a great humanness. "Everything that rises must converge." To study man and his place in the evolving universe and then to synthesize the findings of modern science with the light of supernatural revelation is the whole purpose of Teilhard's vision. To see man in his true place in our evolving world is the aim of *The Phenomenon of Man.*

Of the paths that lead to an understanding of man divine revelation is the most direct, but it is closed to many people today because faith and not unaided reason is its gateway. A second path is the rational and scientific. This is the approach Teilhard took in his great work. He considered man as one of the elements, a phenomenon appearing in the framework of the universe. He studied this element as a functional part of the evolving world. In the *Phenomenon* Father Teil-

Father Francoeur teaches at Catholic Central High School in Steubenville, Ohio. He has recently participated in a symposium on Teilhard.

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hard describes the universe as our human mind knows it, a delineation of the whole Phenomenon.

BUT TO PLACE man as an active element in the series of sub-phenomena which make up our evolving world, we must use all the rational tools God has given us: psychology, biology, physics, anthropology—all the natural sciences. The *Phenomenon* is basically a synthesis of knowledge. If man is not to appear as a misshapen accident or an epi-phenomenon in our world, his evolution must be related in some way to the evolution of the whole universe. Thus in his synthesis Teilhard had to take into account the phenomenon of abstract thought, that intelligence and spiritual nature of man which science can study in its external manifestations.

Natural science is essentially based on the need for unification and synthesis, a need which characterizes the human mind in all its search for knowledge. Sir Julian Huxley, who introduces the English edition of *Phenomenon,* once wrote: "The time is now ripe for a rapid advance in our understanding of evolution. The need today is for a concerted attack on synthesis." Teilhard spent years dissecting the complex phenomena of our physical world, but he felt a compelling desire to bring together his faith and his science in a converging world vision.

In *The Phenomenon of Man* Teilhard examined critically the sum total of modern scientific knowledge. And from this examination he tried to derive the logical and rational conclusions inherent in them. These conclusions he hoped—and his hopes were far from vain—would coincide with the theological vision of man and the world.

The basis of Teilhard's vision is a hypothesis which is now the foundation of practically all modern scientific advancement. Without the general theory of evolution much of our present knowledge of the universe would be obscure or incomprehensible. Like every other "law" of science, the evolutionary concept is a deduction from experimental observations. The evidence we have now gathered from every branch of modern science points to the validity and value of the general law of Evolution. As Lecomte du Nouy wrote in *Human Destiny:* "It is almost impossible, nowadays, not to be an evolutionist."

In the theory of "spiritualistic evolution" the acceptance of the evolutionary concept brings with it the problem of the place of the spirit. Materialists and mechanists have forced a one-sided theory of evolution on us for too long—a theory which fails to synthesize the spiritual with the material, a theory which ignores the direction or Orthogenesis behind the random process of Darwinian natural selection.

Putting aside for the moment the details of evolution, Teilhard tried to view the tremendous work of creation as a whole, not statistically by immobilizing it but dynamically, keeping in mind that it is a succession of related and ascending transformations. He sought a perspective which would unify all the world phenomena. In examining the history of evolution, Teilhard found a law of recurrence. Electrons, protons and neutrons united in synthesis to form atoms. These in turn joined together to form molecules and later on mega-molecules, the large clumpings of atoms around a carbon core which are the substratum of life. Molecules are joined into the first forms of life, the virus and bacteria world. As life progresses over the millenia, cells clump together to form the higher and more complex animals. As millions of years passed the procession of animals became more and more diversified, complex and free in their environment. The fish gave way to the amphibian world. The reptiles and dinosaurs replaced the amphibians only to find themselves displaced by the mammals, the warm-blooded animals. And among the mammals appeared the primates, those animals who walk erect and who finally gave way in their turn to man.

HERE WE FIND the genius of Teilhard. As he dissected and analyzed the history of evolution, he disclosed a basic principle, the law of complexity/consciousness. As life evolves, the animal world becomes more and more complex and at the same time more and more conscious. As life spread out from the first primitive forms, there was a tendency to expand and diversify into as many forms as possible. But with the birth of reflective thought—with man—the course of evolution is involuted. Instead of fleeing and diverging in all directions, evolution begins now to converge on itself. Just as consciousness in the animals went out, so now in man reflective consciousness bends back on itself. "The animal only knows while man knows he knows."

In the New Stone Age, families banded together into tribes and then into city nations. It is only in recent times that the small nations have given way to larger and more "cosmopolitan" nations. But now even these are beginning to give way to a higher grouping, the inter-continental blocs, the world-wide union, the United Nations where nationalistic and cultural walls fall. Advances in transportation and communication have helped this process of cosmic involution and convergence tremendously. But the convergence has to be focused on a point: this is the scientific Omega Point in Teilhard's terminology, the Incarnate Christ in Christian terminology, a point at which the whole Universe along with mankind is drawn into an ultra-synthesis where God, as St. Paul says, "will be all in all."

It is to be expected that a synthesis of knowledge as vast as the one Teilhard undertook must be incomplete

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in many details. In the days of Thomas Aquinas a synthesis by one man was difficult but possible. Today such a synthesis must be the composite work of many scholars. As Teilhard himself said, his thought is pregnant and fecund, tentative. It is not and cannot be definitive. There are problems in the Teilhardian vision which must be studied extensively before all the picture is known. Even with the eight volumes of Teilhard's writings now published in French our picture is incomplete. At present there seems to be some difficulty on minor and non-essential points in the Teilhardian synthesis, most of which are found in the Appendices which he attached to the end of his longer essays. These difficulties include the problem of "consciousness" in the animals, the question of evil in a world where evil is a phenomenological necessity, the "necessity" of creation and the old problem of "the One and the Many."

Some critics maintain that the vision of Teilhard is not science, even in the wide sense of a phenomenology. Such is the opinion expressed by George Gaylord Simpson in *Scientific America*. Some critics blame Teilhard for not including more theology, but these forget that he was doing a phenomenological study which drew only on scientific facts and extrapolated from these in the tradition of the Greek "Physics."

Others criticize him for what they regard as the worse crime of all, the complete lack of any Thomistic or Scholastic terminology in his writings. But these critics forget that Teilhard was writing as well for atheists and agnostics to whom the terminology of the School is an insurmountable obstacle. Here Teilhard simply followed the example of another missionary who spoke to the Athenians about their "unknown god" in their own language in order to win them to Christ. Still there are valid criticisms. These must be studied and evaluated before we can reach the goal of the Teilhardian synthesis.

THE GENIUS and originality of Teilhard de Chardin lies, then, in the fact that he is the first since Thomas Aquinas to attempt a synthesis of human knowledge on such a vast scale. Bishop John Ireland fifty years ago said: "This age will not take kindly to religious knowledge separated from secular knowledge." And the great Cardinal Suhard repeated the same idea when he wrote: "Modern inventions (and knowledge) which have increased at an ever-growing pace cannot be for Christians just another news item or a mere scientific curiosity. They have their value as pointers and they must henceforth be integrated into the Christian's apostolic vision of Redemption. For they are something more than empty symbols: they are the making of a new universe. And this is the Universe we are called upon to save."

Essentially then the greatness of Teilhard de Chardin is his attempt to penetrate the "divine mystery hidden in God," the plan of God for all creation—the manifestation of God *ad extra*. He sought the basis and explanation of the unity and perfection of the living universe in which the Church and the Sacraments play a logical and vital role, an explanation of the ultra-sacramental nature of the Universe, the foundation and root of the Mystical Body of Christ in the birth of the Universe, of Life and Man. He sought the visible and invisible in all creation, the true meaning of the Thomistic principle that "grace perfects nature," that Grace and the supernatural are based on and perfect the world of nature around us.

IMMERSION

Now this is said by way of allegory. To begin with,
the boy's story
is concerned with beginnings, brush of wings, primal
waters, and immersion. He
is an honest boy if surmise and truth be
one, and wears a young face
when joyed like water wrinkled in
sunlight. But he was absent the day we spoke of

Symbol. It was the day we wrought Baptismal candles
to dispel a dismal
forgetfulness of Presence. Robert owned a candle,
too, and pestered for beads,
velure, webbed foil, and all the gear a small boy
needs
to fashion fish or
Peter's boat upon a candle.
Son of a Killdeer Mountain town, he wound
minute

Shapes about the wax, taut young mouth braced ajar
by creativity. Unlit star
daubed with color was the candle he displayed. Between the velvet paper waves, cut
fins and sail was stark KC. I wondered much, but
hesitated . . . "What
does this signify?" Brown face
seared by winds, and full of unity, he said with

Joy: "Killdeer Cowboys!" (That being the name they
call their local team in basketball.)
Some words of explanation marked the pealing of
those letters from smooth wax.
Across synapses of his thought, coyote tracks
circle Sinai and
cowboys ford the Jordan, I suppose.
Knowledge can be catalogued. But truth is
liquid, permeates,
As any Robert knows.

SISTER MARY TIMOTHY, S.S.N.D.

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FOR NEW IDEAS

BOTH MR. KENNEDY and Mr. Nixon are organizing groups of scholars and intellectuals to advise them on issues of the day. It would seem that the egghead, whose support was deemed a liability only a few years ago, may be coming into his own no matter which man is elected. Of course the braintrusters may serve mere decorative purposes; but if their presence indicates a real desire for new ideas and techniques to meet the problems facing the nation, both candidates are on the right track. For if the nation needs anything more than fresh thinking, I do not know what it is.

In the field of foreign relations, it seems we lost our way some time ago. As someone said with bitterness during the Democratic convention, the President who began his political career by going to Korea ended it by staying away from Japan. On all sides there are outbreaks generated by the spirit of revolution, but where, even among our friends, has this spirit been tied in with American ideals of freedom, justice and the integrity of the individual?

Enough nuclear power to blow the world to smithereens several times over has been accumulated in our stockpiles, but we have made little or no progress in finding a way out of the nuclear dilemma that confronts both the Soviets and ourselves. In the absence of anything better, the arms race will continue and we will be left with the usual monstrous duty to pile up more and yet more instruments of destruction, either to hold our lead or to catch up with the advancing Soviets. Given the closed circle in which we find ourselves, with the radius ever expanding but the circularity unbreakable, we appear to be doomed to the "more, more, and yet more" heard on all sides for so long. But perhaps the day is not far off when someone will figure out how to break the circle before the arms race reaches its inevitable conclusion. One can hope for such miracles, anyway.

Domestically, the need for fresh thinking and new ideas is everywhere evident. For instance, whatever one thinks of Professor Galbraith's professional abilities, it is hard to dismiss the sheer paradox he pointed up so effectively, that a nation with our standard of living, surfeited with luxuries and gadgets, growing sleeker and more content by the day, still finds it impossible to afford decent schools, sufficient roads and effective slum clearance.

And what about the changes in technology, the increase of automation that has created a crisis in collective bargaining? How much longer can we go on condoning featherbedding and solemnly endorsing the absurdity of meaningless jobs and the duplication of work already done? Still, until some long-range solutions are found, solutions which will guarantee security for industrial workers and at the same time come to terms with the technological developments that are either already here or on the way, there is not much to look forward to but frustrating repetitions of the recent steel strike.

The same kind of crisis, also put off, is found in what we blandly call the farm problem. Wouldn't it seem insane to some Martian, studying the earth, to discover that while we pay our farmers not to raise crops and while storebins are teeming with food kept off the market, a goodly number of people on this earth, and many in this country, go to bed hungry every night? Surely it is not beyond the capacity of human ingenuity to get the food we produce, or could produce, to the people who need it most.

The observant Martian might be even more shocked by what we are doing with our fantastic means of communications. If he sat before the home screen for a solid week, he would have to consider the triviality, meaninglessness, and sheer drivel that we put up with so uncomplainingly. And how would he view the expenditure of time, money, talent and resources lavished on the torrent of mediocrity the networks unleash every day?

No less effort is spent on our vast educational system, and, again, with results that are something less than impressive. Our educators themselves lead the chorus of despair over the state of American education. Yet, who knows what to do about it? Critics of the educational system have made bores out of themselves by employing satire, ridicule and burlesque to point up its deficiencies. The result is that we have all been made painfully aware that though our educational efforts are stupendous, the results are depressing.

To list even a few of our problems haphazardly this way is not to suggest that they can all be solved by governmental action. In some fields, notably television and education, the less the Government has to say, the better perhaps. But a change in Administration often does have a psychological effect. New energies are released; the national climate is transformed in such a way that even hidebound people become receptive to new ideas. I am hoping we can look forward to a change of this kind in January.

Whoever the new President is, he could give us the example we need. We need it because for eight long years we have been told that we are living in the best of all possible worlds. There is the danger that we may have actually come to believe it. JOHN COGLEY.

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The Industry Council Plan is winning serious reconsideration

A Time for Planning

by JOHN BROPHY

THE INDUSTRY Council Plan, advocated for many years by the late Philip Murray of the C.I.O., lost much of its early momentum with the enactment of the Employment Act of 1946, which was thought to have distinct possibilities if fully used by the government. Today, almost a decade and a half later, the industry council idea still has not won wide acceptance, but many of its major provisions are being seriously reconsidered by public-spirited people who believe that democratic economic planning has become a necessity.

This is the case, even though suggestions along these lines have received short shrift from business organizations. As I see it, the dramatic struggle in steel and other fields during 1959 was industry's answer to pleas that the collective bargaining area be broadened. Given this situation, what is needed is a sustained public demand for a larger program—not a "quickie" move or one-time conference, but a sustained program to supplement and strengthen collective bargaining. And I am convinced that the "hardening attitude" reflected by management at today's bargaining table is persuading many of the need for such a program.

In this connection the history of the industry council idea is extremely pertinent. As a matter of record, the first rough outline of the industry council was formulated in the United States by Philip Murray more than two decades ago. In 1938 and the early part of 1939, steel industry production was at the lowest point since the days of the depression in 1932. The industry was operating at approximately 21 per cent of its capacity and millions of workers were unemployed. After viewing the work of the National Recovery Act and concluding that industry—by itself—was providing no program to get America back on its feet, Murray suggested the formation of industry councils.

The industry council, as envisioned by Murray, sought to create a National Production Board on which there would be representatives of organized labor, farmers, consumers, industrial management, and the government. Through such national planning, Murray believed that America's economy could not only be brought out of its depths, but could be utilized to develop its maximum potential.

During the winter of 1940 and 1941, Murray, accompanied to the White House by Walter Reuther, presented to President Roosevelt both the industry council plan and a program for aircraft production in the defense period. The aircraft plan, as proposed by Reuther, was a direct application of the industry council idea in a specific industry to meet a pressing need. In addition, Murray had a similar idea for the steel industry.

Murray's basic program had been unanimously endorsed by the C.I.O. Executive Board. With the economy moving upward as a direct result of the country's accelerated defense spending, the program was presented as a "constructive proposal for redefining the aims of the defense program, broadening its scope and assuring its more effective execution." Under what was termed the C.I.O. Defense Plan, the President was called upon to establish a council for each major basic and vital defense industry. The council was to consist of an equal number of representatives of management and of the labor union in the industry, together with a government representative serving as chairman. Coordinating the activities of the various councils would be a national board.

ASIDE FROM creating a short-lived public furor, the C.I.O. program made little impression on the executive or legislative branches of the government. Although a number of production plant committees were set up, most of industry—including the biggest companies—shied away from even this step.

Philip Murray described the results of his proposal in these words: "The plan was kicked around, it was abused, it was maligned. The conservative element in the United States referred to the plan as a Communistic sort of device. The Communists in the United States referred to it as a plan that might have been brought forward by an encyclical of the Pope."

Despite attacks from right and left, the C.I.O. proposal was neither co-determination in the European sense nor was it related to the corporate state idea. It was the outcome of trade union development in Ameri-

Mr. Brophy, a previous contributor, has long served as a national officer of the C.I.O.

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ca, and it was animated by democratic concepts and concern for the general weal. For this reason C.I.O. conventions over the years continued to endorse resolutions calling for the formation of industry councils, although with little or no result. But in 1944 the idea received added attention by incorporation in the C.I.O.'s Re-Employment Plan—a plan aimed at maintaining capacity output and full employment during the postwar transition to peacetime production.

Under this plan, the C.I.O. proposed the establishment of a National Production Council, linked with the War Production Board and other war agencies, to be responsible for maintaining prosperity during the reconversion period. The Re-Employment Plan emphasized the need for representative councils, declaring that the American people had a vital interest in the postwar plans of the great corporations. Such interest, it was specified, included a voice in determining investments in new equipment and machinery, the fixing of production and employment levels, and plant expansion and shut-downs.

Although these C.I.O. proposals were once again rejected, Philip Murray continued to support the basic lines behind the I.C.P. until his death. During the 1951 C.I.O. convention—the last at which he presided—Murray indicated that he had in no way abandoned hope for the plan; he believed that it had broad social as well as economic implications and that it was one way to solve the problems of tomorrow. At the C.I.O.'s 1952 convention I talked on the subject myself but attempts to implement plans for industry councils had to be subordinated at that time to the more pressing problems of bringing about a merger of the A.F.L. and the C.I.O.

DESPITE VARIOUS ups and downs, history shows that organized labor has proposed an industry council plan—at times with modifications—as the answer to depression, wartime production, and peacetime conversion. Such a position is readily understandable when I.C.P. is recognized for what it essentially is—a program for balanced economic planning in the interest of all the people.

Economic planning is, of course, not new to America. For many years, such planning has been carried out by our nation's largest enterprises. Industrial planning, however, has been conducted on too limited a scale and from too narrow a point of view. I.C.P. would substitute a mechanism whereby planning could be done by representative groups through the democratic process. It would provide planning in the interests of broad social and human objectives, not strictly for individual profit.

Viewed in the light of our new decade's problems, the industry council idea is today more valid than ever before. Indeed, such a program is vital to an age where the technological revolution has replaced the industrial revolution. I.C.P. provides an excellent buffer against the growing concentration of economic power in the hands of America's giant corporations. It provides a means for correcting the present system of administered prices and creates machinery under which the technological advances of automation can best be utilized to guarantee abundance and wealth instead of overproduction and unemployment. It would not infringe upon the functions of collective bargaining, nor would it ever become a substitute for trade unionism; on the contrary, the industry council plan would simply give unions responsible representation in the fields of industry and government.

In my view, the objectives of I.C.P. might well include democratic determination of production levels to meet the real needs and desires of the people; a voice in the amount of profits plowed back for new plant and machinery; stable and rising job opportunities in relation to technological progress; nationwide and industrywide wage floors; elimination of management-administered prices and the substitution of consumer participation in determining the price, nature and quality of the product; democratic planning on the use of America's natural resources, the elimination of depressed areas, the availability and cost of electric power; a voice in the determination of foreign trade policies; economic and technical aid for the underdeveloped, uncommitted nations of Asia, Africa and Latin America; the needs of our growing population for education, housing, health, urban redevelopment, community facilities.

EACH OF THESE items is a matter of great interest to the worker, the farmer, the industrialist, and the consumer. The establishment of industry councils would not, of course, automatically bring Utopia, but it would at least provide a mechanism for solving these problems in the broad context within which they exist. No other such program has been proposed, and although we have so far failed to win widespread public acceptance of the industry council plan, progress has been made, at least in the sense that there is now more recognition of the need for an overall measure to deal with labor-management production problems which are outside the range of collective bargaining.

Thus many months ago President Eisenhower called upon labor and management to coordinate their economic decisions in the field of wages, prices and profits, and to relate these decisions to the needs of the economy as a whole, and towards stabilizing the cost of living. And last year Walter Reuther said: "There is the need to create the machinery that would facilitate the coming together of the basic economic groups, with government providing the resources, the technical in-

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formation and data, so we can talk about the broad problems that face a free people."

In the wake of the steel strike last November A.F.L.-C.I.O. President George Meany called anew for a White House conference on labor and management to work on guide-lines for industrial peace. President Eisenhower endorsed the idea, affirming his intention to encourage regular discussion between management and labor beyond the bargaining table, and Secretary of Labor James P. Mitchell was assigned the job of exploring Mr. Meany's proposal. Preliminary meetings have already taken place, although so far, it must be said, the results are not very encouraging. But if something finally comes out of this idea, the result could be greater stability for the entire economy and new vitality for the free, voluntary and responsible collective bargaining which is indispensable to the health and progress of our democracy.

In academic circles also there are many who see the need for improvement in labor-management relations. Professor John T. Dunlop, for example, an economist of standing, has urged that an annual conference of labor and management representatives to discuss the economic climate of wage negotiations be convened by the Secretary of Labor each year, following the Economic Report of the President. These sessions, in Mr. Dunlop's view, should not be concerned with any particular contract negotiations but should provide detailed discussion of the economic outlook of the community within which particular negotiations take place, with the government providing leadership in ideas, stimulating discussion and making general proposals rather than simply legislating or regulating in the area of economic policy.

ALONG SOMEWHAT similar lines, in February of this year Senator Jacob Javits of New York submitted a bill "to promote increased productivity in the national interest, foster peaceful labor-management relations, and so forth, through the establishment in the Executive branch of a Bureau of Productivity Councils, and for other purposes." And, speaking for workers in an industry where production is way down and where thousands upon thousands have been laid off, David J. McDonald of the Steelworkers recently renewed the proposal he first made to President Eisenhower in 1957 for the appointment of a top level Advisory Committee to consider major problems which are outside the usual bargaining relations, but which nonetheless affect it and the public interest.

Richard Cardinal Cushing of Boston, speaking recently at St. Peter's College where he was given the *Rerum Novarum* award, said: "If America's fifty largest international unions could agree on some fundamental ethical principles for guiding wage and price decisions, we would be well on the way to a new era of more socially conscious collective bargaining." I agree heartily. And I think the views of those mentioned above not only indicate a growing awareness of the need for improved relations between labor and management but show a deepening concern for some of the larger economic and social problems which are not ordinarily dealt with in collective bargaining.

Admittedly, the suggestions that have been put forward so far fall short of the industry council plan, but they could be useful and important first steps. Even though the I.C.P. itself may still not have won popular acceptance, there can be no question that many governmental, civic and labor leaders now recognize that various of its features must be utilized if our economic growth rate is to be increased and labor-management relations are to be improved. In my mind, at least, there is no doubt that the issue of democratic economic planning is very much alive. I believe, therefore, that we should press our case—now—and secure amendments to the Employment Act of 1946 which would provide adequate machinery for dealing with our economic and social problems. Such action is long overdue, and as a nation we can afford to wait no longer.

OF CATHERINE

There's not one fact that's certain in
The life of Catherine: as what she suffered
Under Maximin, who wished to try her body
(They say she had surpassing beauty),
Or how she fled from Rome to Araby;
How she stood like Joan before the elder
Enemy, or like an adolescent Christ,
Or like a young Rimbaud telling his peers
In poetry the things they didn't know,
So uncannily, so boy brilliant—
So much like a patron to the student
Of philosophy, who when he's young
Tears and chews upon the bones of truth
Showing teeth, as Plato said, savoring the cut,
Sometimes spitting out the Eucharist of thought,
But if not so young, if he has come again
Lean and starving to the meal of men,
Finds that there is mystery in Catherine:
Something stays with her whether or not
She spent her days still virgin under Maximin
And failed to burst her human heart and bone
Upon that wheel and not some other one.
And because it isn't false
I want to know in what way it is true
That she is buried on old Moses' mountain,
Her slender relics and the laws of women
Mingling with the relics and the laws of men.

JOHN LOGAN.

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THE SCREEN

LOOKING BEFORE AND AFTER

THE SUMMER whizzes by; and before its plethora of movie releases is gone and forgotten, it might be well to cover a few of the films that got lost in the shuffle. Most of the movies released during the warm weather are aimed at the young fry, but a few of them also have something for adults. In any case, starting with those that examine the increasingly popular world of science-fiction, here's a quick rundown of recent openings:

The Time Machine is producer-director George Pal's somewhat up-dated version of the famous H. G. Wells story. The excellent first part gives Rod Taylor, as the scientist experimenting with the fourth dimension, opportunity to do some fancy traveling in time. He starts out in his time machine in 1895 and scoots through the years stopping off in 1917, 1940 and 1966; but not liking what he finds in those years with mankind trying its best to destroy itself, he jumps to the year 802,701. The film gets a little silly then with its beautiful but stupid people of the future, but fortunately after putting over its message that men must never stop thinking, it jumps back to 1895. Children will get the point, and adults won't be completely bored.

The Lost World stems from one of Conan Doyle's stories about Professor Challenger and should have made a good movie with its fine cast headed by Claude Rains as the professor who leads the expedition to a land of prehistoric monsters in South America. But the whole thing is pretty phoney and even the kids won't be taken in by its false pterodactyls and fakier people.

The Flute and the Arrow is producer-director-photographer Arne Sucksdorff's fine semi-documentary about the Murias, a tribe of central India that has preserved its customs and individuality for many thousands of years. This film, which is not to be confused with any of the science-fiction items, describes these primitive, dignified and thoughtful people and their taboos and symbols; and it concentrates on a few individuals and a leopard hunt. Factual and exciting, it should win audiences of all ages.

Tarzan the Magnificent brings back Edgar Rice Burroughs's famous ape man, but as played by Gordon Scott he's no longer apish; and he looks, acts and speaks in a manner that is almost civilized. The new story, however, is the same old exciting chase stuff; but the film has one great advantage: it was handsomely filmed in color in Kenya, and the scenery is well worth a visit.

Hercules Unchained is another of those stupendous Italian productions with dubbed-in English and Steve Reeves carrying on as the famous half-god-half-man. Obviously designed for children, the film forgets that not all Hercules stories are suitable for young audiences; and this one, in which the muscle boy lands in the court of Queen Omphale who preserves her lovers as statues after she tires of them, is certainly not.

The Last Days of Pompeii is also an elaborate Italian production with dubbed-in English and Steve Reeves. The well-built and overworked boy plays a Roman centurion in this vague adaptation of the famous Bulwer Lytton story. Everything is done on a grand scale: the religious exercises of the Isis worshippers, the Roman banquets, the throwing of the Christians to the lions, and the finale in which Vesuvius erupts with fireworks.

The Adventures of Huckleberry Finn isn't exactly what Mark Twain had in mind. Few readers will mistake cute Eddie Hodges, who has the title role, with Huck Finn of the novel. But youngsters may be fascinated by Huck's escapades with Jim, who is very well played by Archie Moore. In spite of the clowning of Tony Randall, Mickey Shaughnessy and several others, the movie has some nice touches of Americana, and stunning Technicolor shots of the trip down the river.

The Fall of the House of Usher also deviates some from the original but Poe probably wouldn't mind the changes at all, since they heighten the dramatic effects; and producer-director Roger Corman has caught well the gloom and foreboding of the tale. Vincent Price is just right as the high-strung Roderick Usher who is determined that this evil house and family must end; and lovely Myrna Fahey is also correct as his wacky sister who hasn't a chance. In this version, the visitor (played by Mark Damon in the heroic American mold) comes to marry Madeline, but Roderick puts an end to that idea. The film uses color and cinema techniques well to accentuate the horror of the yarn; and when it comes to horror, Poe is still the master.

PHILIP T. HARTUNG.

COMMUNICATIONS

"THE UNINTERESTING FUTURE"

Westbury, N. Y.

TO THE EDITORS: Perhaps the reason Mr. Russell Kirk finds the future so uninteresting [June 3] is that he is walking toward it backwards. He is concerned about the "replacement of beauty, charm and historic association by modern standardized ugliness"—taking the commonplace of today and comparing it, not with the commonplace of the past, but with that in the past which was beautiful and charming. I submit that the beautiful and charming is the excep-

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tion in any age. Mr. Kirk looks backward and fails to see the unstandardized ugliness of the past.

What can and should be said for the standardized ugliness that Mr. Kirk deplores today is that it provides more comfortable living with less human drudgery and makes it available to far more people. Ask any woman whether she would rather keep house in one of Avila's "thick walled little stone cottages" or in a new housing project with central heating and modern plumbing.

We won't quarrel with Mr. Kirk when he pleads for saving what remains of "the better taste of other times." But we do take exception when he claims that no interesting and enduring architecture, private or public is being created today. One can only suppose that the buildings of Edward Stone, Saarinen, Mies van der Rohe and Le Corbusier are not Mr. Kirk's dish of tea. A century hence when these too have taken on the aura of historic links with the past he may like them better.

We agree with Mr. Kirk when he asserts that slums are created by a state of mind and a corruption of character. But to say that character is corrupted by unimaginative housing is, we think, going too far. If old buildings do not make slums, then neither do new ones. True, housing today—both urban projects and suburban developments—leaves much to be desired. But the problem, it seems, will not be solved by saving old buildings or by building new ones exactly like them. We must find ways to make housing more congenial to the life men live today. This calls for fresh ideas, creative imagination, for boldness and experimentation. Confronted by such a challenge, who can see the future as uninteresting?

KAREN GUTHRIE.

"SPLIT IN THE LABOR PARTY"

Milford, N. H.

TO THE EDITORS: I hope Mr. Fogarty in his article "Split in the Labor Party" [June 24] was not too hasty in heralding the death of nationalization in British politics. To be sure, Anthony Crosland, Hugh Gaitskell and others have worked hard since the last elections in building a substantial, though minority, following in favor of altering Sidney Webb's classic clause on nationalization. In this country too Arthur Schlesinger, Jr., has proclaimed that classical socialism is as dead today as was classical capitalism in the late nineteenth century. Indeed, the affluent society has all but erased the memory of Disraeli's "Two Englands," and perhaps the redistribution of wealth characteristic of today's prosperity has weakened the doctrinaire appeal of the "Old Guard" of the Labor Party.

However, herein lies the danger. The "revisionists," it seems to me, must convince their following that the deletion of the millenarian aspect of the Labor Constitution would not be an admission that private enterprise can act as a guarantee against any major depression. Indeed, the possibility of such an economic crisis can not be totally dismissed. There is a difference, though, between allowing for this possibility and planning the future on the expectation of disaster. The latter course is exactly the position being taken by the opponents of revisionism. R. H. S. Crossman, one of the champions of nationalization, urges Labor not only to warn of the impending crisis but also to condemn the affluent society as incapable of coping with it. He admits that for the time being this austere doctrine may lose votes but, "as history goes our way," public confidence in the Labor Party will be restored.

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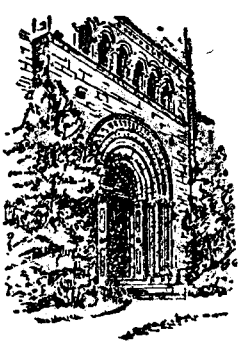

Prospective students should make early application

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All of this should not, of course, detract from Mr. Fogarty's excellent analysis of the British political scene. His argument that the "Old Guard" is on the way out is probably valid. Nevertheless, should the 1960's defy the economic experts and produce even a mild depression, it might well be considerably more than "ten years" before the Socialists of the old dress leave the stage. JOHN WINDHAUSEN.

"THE CATHOLIC GHETTO"

Fort Wayne, Ind.

TO THE EDITORS: To be against the Catholic ghetto as you defined it in your editorial, "Back to the Catholic Ghetto?" [July 22] is like asking us to be against sin. Although I would not accept Monsignor DeBlanc's concept of an "open ghetto" as you quoted him and which he categorically denies, I think he points up a problem which you do not seem to recognize. It is this: How is the lone Catholic without withdrawing from society to preserve and witness his Catholic ideals in a complex and changing society where there is pressure at all times to accept majority values?

Are Sunday Mass, membership in the traditional parish societies, and a Catholic parochial education received ten or twenty years ago sufficient? Do we not need some kind of dialogue or fellowship with Catholics who face similar problems and who are eager to find ways not only to protect themselves from false values of a dominant culture but to be a Christian leaven by their active participation in society? There is an increasing number of Catholics in this country who belong to such formal and informal small group associations. Without such intimate face-to-face groups which are continually probing the basis and implications of conflicting values and tensions and in the process offering each other mutual support, the rank and file Catholic is forced to choose either the "closed ghetto" or become assimilated by the cultural values of the majority.

Maybe any use of the term "ghetto" is too emotionally charged for general acceptance. However, I still think the "open ghetto" can well describe groups of Catholics who come together to build bridges between the Church and our secular society.

DENNIS J. GEANEY, O.S.A.

BOOKS

Dispassionate Observer of the Passing Regime

THE LEOPARD. By Giuseppe di Lampedusa. Translated by Archibald Colquhoun. Pantheon. $4.50.

By RICHARD GILMAN

BY THIS TIME almost everyone knows the story behind *The Leopard:* that it was the first and only published work of a Sicilian nobleman who began writing it when he was sixty and died the next year, in 1957, when the novel was still in manuscript; and that before its acceptance for publication several publishers had turned it down on the ground that only an experienced and therefore well-known novelist could be the author of such a book and they didn't want any part of whatever deception was being practiced.

Why they should have assumed that some eminent Italian writer was hiding behind the pseudonym di Lampedusa is difficult to understand, since no one of them—Moravia, Silone, Berto, Vittorini—is likely to have been ashamed of writing *The Leopard.* And this is true despite the fact that the novel is a most untypical product of recent Italian literature, standing outside its main concerns and stylistic enterprises in much the same way as *Doctor Zhivago,* out of different circumstances, stands apart from the post-revolutionary Russian novel.

The Leopard is a taut, aristocratic work, lofty, sane, economical and austere, like a piece of jewelry from the hand of a craftsman obdurately resisting shifts in fashion while managing to infuse his creation with contemporaneity. It is also an extremely personal book, and not only in the sense that all valuable novels are personal visions, but in a testamentary way: the kind of book that an elegant subtle mind, knowing itself about to be extinguished and not yet having revealed and immortalized itself, would write.

A historical novel whose main theme is not history but time, *The Leopard* covers a half century in the life of a man and a family, meditating upon change, passion, human values and death, and achieving the serene timelessness of a highly wrought artifact, a civilized counterweight to the very principles of disintegration and loss whose action upon men's lives it mourns and records.

The "leopard" of the title is Prince Fabrizio of Salina, a figure modeled on di Lampedusa's own great-grandfather. He is a massive, vigorous man, a hunter, a lover and a feudal patriarch accustomed to power and authority, so that his sobriquet, taken from the animal on the family coat-of-arms, suits him well. Yet he is a complicated beast, for he exercises his dominion benignly, out of a skeptic's insight into human pretension, and he relishes, as much as he does his conquests in the boudoir or the fields, triumphs of an august, intellectual kind, since he is a dedicated amateur astronomer with a minor reputation in the field.

He is in his middle forties when the novel opens. It is 1860, the year of Garibaldi's invasion of Sicily and therefore of the birth of the bourgeois revolution, and the island,

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along with the rest of Italy, is in social, political and psychological upheaval. Within the Prince's household the complex realignments of power and loyalty begin to take shape.

His nephew Tancredi, a charming, ambitious youth whom he loves more than his own dull-witted son, joins the Garibaldinos, and at the same time successfully courts the beautiful daughter of a leader of the onrushing middle class. But Fabrizio, the leopard "who for years had swept all difficulties with a wave of his paw," remains immobile at the center of the turmoil. "I belong to an unfortunate generation," he remarks, "swung between the old world and the new, and I find myself ill at ease in both."

He recognizes that the *ancien régime* has to give way but regards the new order, with its arrogance, crudity, shopkeeper's mentality and pliable values, with the coldest of eyes, although he finds himself making responses to the energy and innocence which it also has brought into being. Gradually, however, his contemplation of the scene before him turns into a series of meditations on permanence and change, a self-education for death that involves a progressive detachment from contingency and appetite.

His reflections are embodied in a series of brilliant set-pieces—a visit to his country seat, a ball, an encounter with a representative of the new government—spaced at intervals over the two or three years following the novel's opening scene. The story then jumps forward twenty-five years to the culminating episode of the Prince's death, and ends on a diminuendo note, in a scene, another twenty years further along, in which the leopard's aged daughters preside over the last of the family's possessions and memories.

Throughout, di Lampedusa's style is elegant, urbane and aphoristic, the style of a dispassionate observer engaged in the most lucid ordering of experience. If anything, it is occasionally somewhat over-epigrammatic, a little too reliant on perfectly-shaped traps for sophisticated wisdom: "Snobbery . . . is the opposite of envy", "Prudence, most tractable of the cardinal virtues", "impassivity . . . that fundamental of distinction." Yet it is also flexible enough to encompass sensual data of considerable richness, as well as philosophical and psychological insights that go beyond most of what the traditional novel, and most certainly the standard historical novel, are accustomed to offer us.

For it has to be said, against the chorus of uncritical praise that *The Leopard* has evoked, that technically and as a matter of vision it is a firmly conventional work, opening up no horizons for fiction and operating for our sensibilities rather like a reconstituted fragment of departed perfection than as anything liberating or enlarging. And this is only to have been expected. A man of sixty writing his first novel is not likely to be an innovator. It is surely enough for him to have worked the ordinary, limited and self-contained miracle that di Lampedusa has so impressively brought off.

Dialetic of Terror and Progress

THE GREAT CONTEST. By Isaac Deutscher. Oxford. $2.75.

By MARTIN PERETZ

A HISTORIAN of the preschism church, it is told, was urged to make haste so that his history would be finished before the church. . . . Surely the writer on current Russian affairs need not race the regime in anticipation of its imminent downfall; but pity the honest observer who seeks to record and to analyze on one day only to find by the next that Soviet policy has taken a new twist, is pursuing a new tendency, and is entering a new stage.

Take, for example, Isaac Deutscher who had the misfortune to prepare *The Great Contest* before the collapse of the Paris talks and to publish it some short weeks after. Yet Deutscher neither seeks nor merits the compassion one reserves for those whose task is to comment on the passing scene. For his attitude to the Communist imperium is scarcely shaken by developments of even the greatest magnitude and is unmoved by the most dramatic of evidence. It is a kind of smooth and unruffled intellectual position held only by those to whom, one must assume, have been revealed the *logos* of history, the marching orders of the spirit. Georges Sand once asked Herbert Spencer how come a man as wise as he had so unfurrowed a brow. "I never puzzle," he answered.

Indeed, Mr. Deutscher never seems to puzzle, and the rhapsodic conclusion to this book reads like a monotonous repetition of the final words of any number of his other writings, in which, however, the descriptive material is wholly different. The constant in his thinking is that the Soviet Union commands the arc to the future, and, convinced that this is so, he would deem it entirely irrelevant to consider that the fact may not correspond to the truth.

Deutscher, it should be said, is not a simplistic sycophant, crudely and faithfully justifying every action of the Communist state. Nor is he one of those probably well-meaning bemused idealists who have grown attached to the myth of the egalitarian Soviet. He is too wise, too subtle to be the first—and far too hard-headed to be the second. His are the highly rationalized apologetics, complete with the dialectical gymnastics of terror and progress, of necessity and destiny, of quantity and quality. He has cautiously maintained the posture of critical independence and integrity, and turned the mask of academic disinterestedness into a sophisticated instrument of power. There is hardly an "excess" in the Stalinist or Krushchevite chronicle to which Mr. Deutscher has not piously taken exception. Yet his incidental reservations and reluctant strictures fail to dampen his ultimate enthusiasm or to trouble his conscience. Thus, he is blandly able

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to assert "that the Soviet Union is destined to become not only the most efficient and the wealthiest but also 'the freest country in the world —at least as free as any country in the west'." And, he judiciously adds, this will happen somewhere between three and thirty years from now!

At one point Deutscher admits that his prophecies may be only a function of "a fond intellectual hope." Alas, it is this small indiscretion that betrays the very substance of his world-view, the tenuous base on which he is willing to sacrifice human beings. What he has acknowledged in these words is not merely that his argument is wishful thinking but actually a yea-saying statement of faith.

At an earlier juncture in history, the pro-Soviet left could successfully, and not entirely without reason, strike the pose of moral authority, of a pure insurgent force against an unjust world. But the intellectual authoritarians on the left know that is no longer possible, that their history is so stained with blood that they could not recoup the sense of ethical mission which once they claimed for themselves.

Mr. Deutscher knows this too, and he has accordingly written a book devoid of emotive visions about man's relationship to man. Perhaps we should be grateful that he has at last stripped the logic bare, shown us what motivates it and what it promises. Deutscher's faith is a relatively simple confidence in the unlimited possibilities of a technically efficient industrial order. When, he contends, the Soviet Union solves the problem of scarcity, it will become socially necessary for the reigns of control to loosen and the scope of freedom to be extended. It is a naive argument, ignoring all that we have been so painfully taught these last decades.

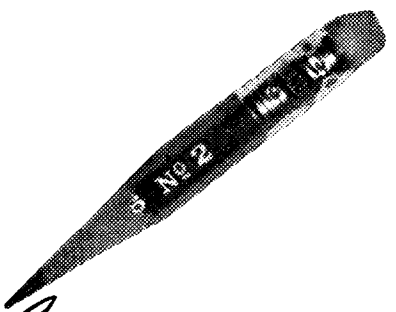
The content of our age is, after all, the perfection of the techniques of totalitarian society. While it becomes increasingly evident that the subtler forms a suasion can gradually replace the stark terror, the resultant freedom emerges as only a stronger kind of chain. The utopias of technology and of bureaucratic planning appear no more viable than the rationalistic progress of the Enlightenment. For we have come to learn—or should have—that complex industrialism, whatever its other achievements, has wrought very real obstacles to the attainment of individual freedom.

Certainly even Mr. Deutscher cannot believe that a particular reorganization of the property system can alter what may be intrinsic to a technocratic universe or give meaning to man's inner existence just when history has reduced him to a cipher in an ant society. What does seem to be reasonable, though, is that a society, like the western, that keeps its forms plastic, that insists on its fallibility, that maintains its essential openness is something more of a guarantee that the personality may yet survive.

Developments in the Soviet Union, I would suggest, offer little justification for optimism. The monopoly of economic, political, social, and intellectual power remains vested in the Party alone. The distinction between private and public man has been almost obliterated. And the emphasis on planning and productivity as final goals continues undeterred by the admonition, "not by bread alone. . . ."

There is a sadness and dishonesty in this slim volume because there are moments when Deutscher seems unable to accept his own formulae. As a result, he will add to his impersonal history of economic forces the dimensions of the unique personalities of Stalin and Khrushchev and of a pseudo-psychological theory of generations. What, one is tempted to ask, would the author's argument have been if Lavrenti Beria had succeeded to Stalin's throne? Ideology blinds, and Deutscher is confident that he can pull the wool over his reader's eyes too. Thus, only months after a Sputnik-oriented propaganda barrage, we are told that the Russian government took pains not to exploit its feats in outer space. Thus, he can promise that the intellectual climate of the socialist future will be "as free from dogmatism as the pristine Maxism ever was—or even freer," expecting that we have forgotten the doctrinaire fanaticism of even Marx' earliest writings. Thus, he can discuss nuclear disarmament and the history of the cold war while conveniently omitting the fact that when the United States had a monopoly in atomic power, Washington volunteered a far-sighted blueprint for international controls. Thus, in the face of the remarkable success of Soviet science under the severest oppression, he clings to the lovely nostrum that the relaxation of that oppression is required for efficiency. Thus, he will euphemize the heroic revolution in Hungary into a "civil war."

Mr. Deutscher asks us to accept all this and just one thing more. The Kremlin concedes us a choice between peaceful coexistence on its own terms or a mutual nuclear catastrophe. And Deutscher communicates the provisions of the truce, warning the West and, particularly, the United States that unless we accede to the Soviet's conditions it is we who shall be judged responsible for the next war.



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For Deutscher the struggle between Russia and the west is only a contest of industrial orders—and that conviction supports his arrogance and calms his fears. But for us it is still a conflict between images of man—which is why not even Isaac Deutscher can lull us to sleep.

New Cast of Mind

LITURGY AND CONTEMPLATION. By Jacques and Raissa Maritain. Trans. by Joseph W. Evans. P. J. Kenedy. $2.95.

By PHILIP DEASY

IN *Reflections on America* Jacques Maritain had some remarks about the American attitude toward time. "There is here," he wrote, "a certain horror of any span of time which a man might have at his own disposal in order to *do nothing*. The great value and efficacy of standing idle and lingering over one's dream is little apparent in this country. . . . As long as a new cast of mind does not develop, invoking a certain amount of spiritual epicureanism, the quality of leisure in the modern world will not be on a level with the quality of work." (Maritain's italics.)

To hasten the coming of that "new cast of mind" may properly be called the underlying purpose of *Liturgy and Contemplation*. The authors, Jacques and Raissa Maritain, find encouragement, to begin with, in the expansion of the liturgical movement in America. Their chief concern is that the same movement will lead American Catholics to the highest form of leisure, contemplative activity. That end will not be effected, however, if certain distorted opinions regarding the movement are not corrected and if certain distinctions are not clearly understood.

The most flagrant distortion is that which holds that simple participation in liturgical worship is a higher and more spiritually fruitful activity than union with God achieved through infused contemplation. Those advocating this view are referred to as pseudo-liturgists and their corruption of the true liturgical spirit is described as "a kind of insidious naturalism." Here is the ecclesiastical counterpart of the Organization Man and Togetherness mentality extolling the team and the group over the person. As the Maritains make eloquently clear, nothing can more exaltedly rescue the person from the power of the modern world's social and bureaucratic collectives than divine contemplation, an activity of Person to person.

The most necessary distinction to be understood, one emphasized in the encyclical *Mediator Dei,* which the Maritains extensively quote, is that public worship and the liturgy have to do with the virtue of religion, a moral virtue; infused contemplation with the theological virtues and the gifts of the Holy Ghost. The pseudo-liturgists reverse the order of things and place the moral virtue over the theological virtue. They do not agree that liturgical worship, an end in itself, should at the same time tend to the higher end of contemplation. The Maritains effectively refute the further contentions of the pseudo-liturgists that the essential need for our twentieth century is "in the social and communal order" and that the seeking of mystical union is merely a "disguised egoism," a "psychological fixation on oneself."

The authors of *Liturgy and Contenplation* have their own view of what the twentieth century really needs. It might be recommended that the sentence now to be quoted from the Maritains' book be especially pondered upon by all teachers of theology in our Catholic colleges and by all teachers in all seminaries: "As concerns the spiritual life in particular, the true and authentic need of our age is, on the one hand, to understand better the mystery of the Mystical Body (which transcends to the infinite the natural social and human communal); and it is, on the other hand, and especially, to understand—without losing or neglecting anything of the teaching of the masters on contemplation—that today contemplation asks, we do not say to leave the cloisters and the convents, but to go out of doors and spread its wings, and to have done with the illusion, too frequent among people, that it should be reserved for specialists."

Liturgy and Contemplation originally appeared in three (or possibly four) articles in the quarterly review, *Spiritual Life.* The division of this material in book form into

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nineteen chapters, many of them extremely brief, isn't too happy. The last three chapters read like appendices and the book ends with disconcerting abruptness in the midst of an encomnium on St. Benedict Labre as an exemplar of solitude. Joseph Evans deserves commendation for providing a readable translation.

REVIEWERS

Richard Gilman has contributed poetry and criticism to *Horizon*, *Pax* and the *Chicago Review*.

Martin Peretz, a contributor to the London *Chronicle*, is a student of government at Harvard University.

Philip Deasy, a regular contributor, is a member of the faculty of St. Peter's College.

RECORDS

Summer Discs

SUMMER IS ordinarily associated with the doldrums but the recording industry has in recent weeks released a number of discs that would be welcome in any season.

It appears that Ansermet has completed, or will soon have completed, recorded performances of the Beethoven symphonic cycle, for in addition to the Seventh, he has now released the 1st, 2nd, 4th, 5th, 6th and 8th symphonies, with a consistently high level of performance by his Suisse Romande Orchestra throughout. And London's stereo engineering of these discs remains the high standard in the industry today.

Columbia Records has come up with three of the best discs this past month. Rudolf Serkin has collaborated with Eugene Ormandy and the Philadelphia and Columbia Symphony orchestras in the two Mendelssohn piano concertos. His playing of the second concerto (with the Columbia Symphony) is without doubt the best available; his playing of the first (with the Philadelphia) matches Ania Dorfmann's performance for Victor and is, of course, immensely superior in its contemporary stereo form. Somehow Serkin manages to display what in other artists would be incompatibilities—great vitality and penetration, dynamism and introspection, buoyancy and poetry. The result, in this instance, is that Mendelssohn emerges with considerably more stature than one customarily accords him.

Leonard Bernstein leads his New York Philharmonic and three first-desk men (John Wummer, flute; Harold Gomberg, oboe; and F. William Heim, piccolo) in four Vivaldi concertos of unsurpassed beauty on a second Columbia record. For those who doubt either Mr. Bernstein's interest or ability in Baroque fare, the present disc will be a surprise; the conductor himself plays the harpsichord in the delightful first concerto "for diverse instruments."

The Budapest Quartet offers an appealing Mozart program in the third Columbia "hit" of the month —Eine Kleine Nachtmusic (with Julius Levine as double bassist), and the Quintet for Clarinet and Strings (with David Oppenheim as clarinetist). Though Oppenheim is not quite as smooth as Kell (in a Concerto-Disc recording), he has more feeling for the work. As a matter of fact, Benny Goodman's recording of a few years ago is one of the best available (Victor) but Goodman's collaborators—the Boston Symphony Quartet—cannot be compared to the Budapests. The latter seem to enjoy themselves immensely in the Eine Kleine Nachtmusik, and they produce tone in a volume sufficient to make their version sound as authentic as those of larger ensembles. This is the 27th recording of the work, but only the second in string quintet form.

Fritz Reiner's celebrated playing of Strauss's "Also sprach Zarathustra" with the Chicago Symphony (Victor) has been available for several years in monophonic-disc and stereo-tape form. It is now at hand in a stereo disc and as luminous and lustrous and tonally ravishing as ever. Karajan and the Vienna Philharmonic (London)

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give a little darker-hued but as exciting a reading as Reiner's and it is pretty much a toss-up so far as preference is concerned.

London continues to put us all in its debt with its L'Oiseau-Lyre recordings of Purcell and Handel operas and masques. The latest, taking its place alongside Purcell's "Fairy Queen" and "King Arthur," is Handel's "Acis and Galatea," a masque composed in 1718. The work is studded with choral songs, solo airs and recitatives and happy orchestral inventions. Principals are Joan Sutherland, soprano; Peter Pears and David Galliver, tenors; Owen Brannigan, bass; the St. Anthony Singers and Philomusica of London conducted by Sir Adrian Boult. Pears is a bit rough-voiced throughout; Sutherland is in beautiful voice—her first air, "Hush, ye pretty warbling quire," is quite the loveliest thing we have heard in many months. Sir Adrian keeps a light but firm hand on the whole joyous proceedings.

Marcel Dupre, the French organist, is offering a series of albums (Mercury) which, in sum, seem to lean too heavily on the romantic, fat-toned approach which might be tolerated in some of his own and Franck's works, but which is quite inappropriate in Bach material. In the latter, the preference is for the clear-lined, lean, more masculine ideas of, say, Weinrich (Westminster). Mercury's stereo engineering of the Saint Sulpice organ used by Dupre is not altogether successful. Instead of achieving the sought-for balance between reverberation and presence, the mikes have—in forte passages particularly—transmitted a blurred sound.

The month offered still another surprise—the Juilliard String Quartet's absolutely flawless playing of the Ravel and Debussy quartets (Victor). "Flawless" can sometimes mean a bloodless, mechanized thing, but here it is meant as the highest of encomiums—because the Juilliard's playing is always a living, breathing, organic wonder. Perhaps we shouldn't be too surprised by this quartet's work—though they have been identified with the moderns, their recording of two Haydn quartets a year or two ago established the catholicity of their taste and their mastery.

A final welcome package—the complete Beethoven cello sonatas in three records (Deutsche-Grammophon) with Pierre Fournier, cellist; and Friedrich Gulda, piano. The Janigro-Zecchi collaboration in the same fare (Westminster) still has much to recommend it, but the present album is as good musically and far superior sonically. This repertoire has as many criteria as there are interpreters. Some listeners will favor the more subjective approach Casals-Serkin; some, Janigra's raspier, rougher-hewn ideas. Listen to this set, however, before making any choice. The $7-per-stereo-disc price is belied by the meager, stodgy liner notes in bi-lingual form. If the German firm is serious about appealing to an American market, it will have to take competitive measures, including the brightening and smartening up of its packaging.

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